

1527  
**FIRST OF**

the four Sermons

**PREACHED**

**BEFORE THE KINGS**

*Maestie, at Hampton Court*

*in September last.*

**THIS**

Concerning the Antiquity and Supremacie  
of Bishoppes. Sept. 21. 1606.

BY

The Reverend Father in God William  
Lord Bishop of Exeter.



LONDON

Printed by I. W. for I. W. at the Sign of the Gun.

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*Justices*  
 of the  
 Supreme Court  
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 of the Bishop of Rochester. Sept. 21. 1607.

BY  
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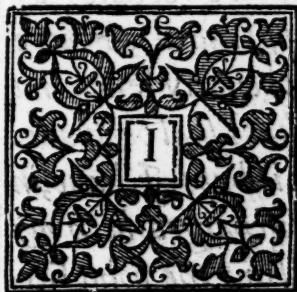


LONDON  
 Printed by I. W. for W. Stansby Printer.  
 1607.

11  
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To the Kings most Sacred  
Maiestie.



*I* was your MA-  
IESTIES expresse  
commaundement,  
( most dread So-  
ueraigne ) that  
this S E R M O N  
should be printed:  
your HIGHNES intention therein ve-  
ry honorable, that neither by misre-  
port it might bee traduced, nor through  
obliuion perish in the aire where it was  
vttered: but that they which heard it,  
might record it; they which heard it not,  
might read it; & that al might be satis-

A

fied.

## The Epistle Dedicatory.

*fied. This royal purpose of your Maie-  
stie, either preiudice to the question, or  
malignitie to the person, will, I feare  
pervert: for more largely and soundly  
hath this theme bin hādled, & yet the  
labor lost in fore-stalled cōceits: & by  
mē more popularly applauded, & more  
profoundly learned, then my selfe; and  
therfore smal hope that I shal persuade.  
But be the euent as it haps, I haue, in  
the meane time, discharged both my  
conscience in discussing the point sin-  
cerely, & I trust, vnoffeniously; &  
withall, my dutie to your Maiestie,  
whose vnworthy seruant I am, and for  
your Highnes many gracious fauours  
most deeply obliged: in which acknow-  
ledgement I will liue & die; and, which  
is the whole requital I can make, heart-  
ely pray for your Maiesties long life,  
and*



## The Epistle Dedicatorie.

*and prosperous reigne, that you may be  
(which, I am sure, your maiesty desires)  
a King of Peace, as in Iuda & Isra-  
el, your temporall state; so in Mount  
Siō also, in the state & among the per-  
sons Ecclesiastique; effecting in vs all,  
both of Kyrke and Church, vnitie  
in doctrine, vnanimitie in affection, v-  
niformitie in obedience to your Maie-  
sties Supremacie, whether in matters,  
either absolutely necessary as inioyn-  
ed by God, or in themselves indiffe-  
rent, but authoritatiuely necessarie,  
as Comanded by your selfe; in which  
desire, rather then hope, I end and rest*

YOUR MAIESTIES poore  
Chaplein, most deuoutely  
bound

VV. ROFFENS.



TO THE MINISTERS  
of SCOTLAND, my Fellow  
*Dispensers of Gods Misteries.*

**B**RETHREN (for as I  
esteem you, so wil I stile  
you, iudge you of vs as  
you please) some of your  
sort, being at this Sermon  
when it was preached,  
were desirous that it might bee *printed*. The  
end of their request themselues best know.  
If to *traduce* it in their *Preachings* (as many  
of your *Ministers* serue other Bookes of  
*mine*, not sparing *my self*, as I am credibly in-  
formed) they shall do as many vse, but not  
as they ought. *Charities* precept is to *speake wel*  
of all; yea, euen *Ciuities* rule, not to *backbite*  
the *absent*. If to *reade* it for their further *satis-*  
*faction*, as not accustomed to the accent of  
our

To the Ministers of Scotland.

our Pronuntiation (for so it was said) it hath pleased his Maieſty I ſhould yeelde to their request : although their Notes they tooke, with ſome perſonall conference eaſie for them to attaine, might without this noiſe haue effected that. If to anſwere it (for that alſo was giuen out) let it be with modeſty; and learning, nothing ſhall bee more welcome: (and yet we may ſay therein as the Emperour of the Coblers Crow, *Satis iſtarum auium habemus domi*). Indeed, this purpoſe for anſwere I rather ſuſpect, becauſe I vnderſtoode of a Challenge offered in an Admonition Epistoſolar to your late Parliament, directly conſtrōting the maine ſubieēt of this Sermon, namely, that the Calling Episcopall hath neither Gods word, ancient Canon, nor learned Father to abette it. To ſay this, not to proue it, is but Hercules tragicall club in the Poet, maſſie in ſhew, but of cloth & ſtraw, an affrighting vanity; to auer it, & not to be able to maintaine it, were but Ignorances brood in Nazian: breaking the ſhel and cackling afore it be full hatcht, a præcis patate boldnes, to auouch it, and make it good, were a labour worthie your trauiſe, and

Επιστολὴ μὴ  
σιγάειν.

ὁ πρῶτος ἀ-  
μαθίας ἐν-  
γερὸν.  
Ναζιαν.  
Θυκυδ.

To the Ministers of Scotland.

of vs much desired. And yet neither this your Challenge, nor the Maintenance thereof, whē it comes, might any way concerne vs, it being a combat within your owne lists: saving that the *Challengers*, not enduring ἰδιόπιστό-  
πυς *Bishops* within their owne Church, could not refraine, but contrary to S. Peters charge, in the very same letter make themselves ἀλλότριον ἐπισκόπυς *Bishops* and Censurers of other Prouinces, by intituling the Church-gouernors among vs, P A P I S T I C A L L English *Bishops*. A slanderous Epithete (pardon mee brethren, and yet S. Hierom saith, that hee which is suspected, much more accused of Heresie, may without pardon asking, break the bonds of patience) a slander, I say vntrue and vnchristian. For first, euery opinion or Ceremonie which in the Cockpit of Elderlings is concluded to be P O P E R I E, is not so. Secondly, the world can witnes that English *Bishops* haue for Religion done that, which neuer any Clerolaicall Consistorien, or Bench-Presbyterian, either Southern or Northern durst, hath, or can performe, viz. written learnedly and laboriously, disputed found-

1. Pet.  
4. 15.

ly,

To the Ministers of Scotland.

ly, suffered manfully, and died constantly in defiance of *PAPISTRIE*, readily inclining both their heads to blockes, and their bodies to stakes, rather then by *DECLINATORS* from their lawful Princes tribunall appealing to any Synodicall Couuention whatsoeuer. This, doubtles, is *PAPISTICAL*, the other *APOSTOLICAL*: for *S. Paul* appealed to *Cesar* his iudgement seat, as the supreme; whereas *PAPISTS* & *PURITANS* wil haue the King, but an *HONORABLE MEMBER*, not a chiefe Gauernor in the churches of his own *Dominions*. But to return, if an *Answer* hereunto, be the Babe we must attend, (and of it I oft heare) not *Imo Lucina*, but *Charitas & Veritas* ferte opẽ. Let love of truth coõceine it; truth of iudgemẽt breed it; variety of reading frame it; modestie of stile deliuer it; ornaments of learning cloath and adorne it, and we will embrace it: not doubting then, but like a modest & true borne childe, it wil speak in the language, and vvith reuerence of *Antiquitie*. In the meane time God grant both you and vs *Obediẽcc* and *Humility*, that to our Soue-

ueraigne

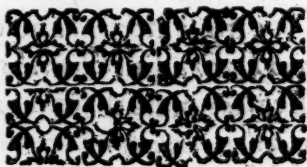
*To the Ministers of Scotland.*

*raigne; this, within our owne hearts: so shall  
we neither vnder-vallue him, nor ouer-weene  
our selues. Farewell in Christ.*

*Your louing friend, and fellowe  
Minister in the Gospell.*

W. ROFFENS.

*Obserua os Regis, & praecepta iura-  
menti Dei. Ecclel. 8.2.*





*Actes 20.28.*

*Take heed to your selues and to the whole flocke (In quo spiritus Sanctus vos posuit Episcopos) in which the holy Ghost hath placed you Bishops, to feed the church of God, which he hath purchased with his owne blood.*

**T**He conuenting of Bishoppes and the inferior Clergie into Synods, whether *Oecumenicall*, for whole Christendome, or *Nationall* for one Region, deriues the antiquitie of from this booke of the *Actes*. The *General Councels* from the fifteenth Chapter, the *Nationall* and *Prouinciall* from this 20. And howsoever *Greg. Natian* seemes to decline all *Councels*, concluding of them as *Saint Paul* of the *Corinthian Assemblies*, that they meete together *καὶ εἰς τὸ κρείττον ἀλλ' οὐκ ἐπὶ τὸ ἥττον*, bringing with them more losse then gaine to the truth; yet the Church hath by experience found, that as they haue *Au thoritatē uberrimā*, beeing grownded vpon a practise Apostolicall, so haue they faith *Saint Austen*, *Vsum saluberrimum*, they are of a Phisicall nature, as necessarie for the body of Christ, *August.* which is his Church, as Phisicke is for the naturall body of man, the same two endes beeing of them  
B both



## Coherence of the text.

both, either to preuent or cure. If any heresie in doctrine, or enormitie in manners, like as a fretting Gangrene, haue already eaten in to the Church (whereof Saint *Paul* complaines to *Timothie*) then is it *Synodus βοηθηματικη*, the Clergie meetes to cure the maladie, either by incision or infusion; if a feare of a future disease, whereof those superfluous *itching humors*, 2. *Tim.* 4. 3. doe occasion the coniecture, then is it *Synodus προφυλακτικη*, the Assembly meetes to preuent the mischeife. That this Synode here in this Chapter met to both these purposes, is the opinion of some Diuines, Sainte *Paule* the President of the Conuocation, calling together the Clergie of *Ephesus*, verse 17. first, concerning those beasties of *Ephesus*, whereof himselfe speaketh in the Epistle to the *Corinthians* (their whelpes are multiplied with vs in England) which made a iest of the soules immortallitie, and the bodies resurrection; & so he conuened them *ad Medelam*, by cutting off that *Strumam* to stay the infection. Secondly, because in the next verse to my Text, he foresaw daungers, both foraine and domestique, both *Lupis ingredientes*, Vers. 29. Wolves entring and deuouring the flocke, and *Canes oblatrantes*, euen the very dogges of the flocke misleading and seducing them, hee therefore assembled them *ad Cautelam* to make them warie. And this last is the most apparant subiect of this whole Sermon *ad clerum*, and thereunto the most emphaticall and inforcing motiue, this *ergo*, this *illatiue* for Attention, Take heed therefore &c. Which some not vnfitly, doe call Saint *Paule* his trumpet, not that

whereof

### The text deuided.

whereof he speaketh in the 1 Cor. 14.8, which sendeth out ἀδύλον φωνήν a dull and vncertaine sound: but like the trumpet of Sinai, wherein there is both *Clangor* and *Horror*, the shrillnesse thereof able to awake the most slumbring spirit, and the horror to amate, to affright the sturdiest heart. Where-upon some of the Fathers doubt whether they may call it *Tubam* or *Tonitru*, a trumpets blast, or a thunder clap, so vehemently it ratleth out this *Episcopall*, this *Pastoral cautel*. First intrinsecally, Take heede to your selues, for as a citty moued on a hil cannot be hid, but is subiect to many a flaw, so *Qui sibi nequam cui bonus?* He that cannot rule himself is vnfit to rule the church; and if the salt it selfe be vnsauery, wherewith then can it season other things? Secondly, extrinsecally, Take heede to the (Flock) for christianity extendeth both her charitie and industrie to the good of others; yea, to the (whole flocke) as *Ezekiel* doth particularize it to strengthen the weake, to heale the infected, to splint the spreined, to reduce the wandring, to seek the lost; to cherish the strong: this is the *Clangor* of the Trumpet. *Sed sonitus buccina ad huc crescit in maius & prolixius tenditur*, saith *Moses* of that Trumpet, *Exod. 19.19*. And still *Saint Paul* raiseth his blast by a three-fold inforcement.

First, expressing the burthen of the office it selfe, *Posuit vos ad (Pascendum)* ye are set to feede, for God loues no loiterers, either in the market vn hired, or in the vineyard inclosed, but *Mat. 20.8*. Call the labourers and pay them.

Secondly, the author of the office, *Spiritus Sanctus*,

### The text denied.

Heb, 1.4

for no man, saith *Paule*, taketh this honor vnto himselfe *but he that is called of God*, who imposeth the office, and will exact the accompt.

2, Pet, 1.9

Thirdlie, the qualitie of the flocke which is to be fed, euen that which Saint *Peter* calleth *populum acquisitionis*, a precious people, purchased with a price of greater value then a kings rancome, as it is here with blood, with Gods blood, with Gods owne blood; (*which he hath purchased with his owne blood*) this is the horror of the Trumpet. Now then, *let him that hath an eare, heare what the spirite speaketh vnto the Churches*, saith Soint *Iohn*; or rather soundeth out to Church-men: for there is no Cleargie man,

Apoc, 2.7  
Esa, 51.17

vnlesse he hath, as the Prophet speaketh, *caroused the cup of slumber ad fundum*, euen to the very dregges, but the voice of this Trumpet will be vnto him, as *Samuels* message, making both his *two eares to tingle*, and his heart strings to tremble. Euery blast of this Trumpet, and parte of this Text thus dismembred, to expresse to the ful, I should want both wind and time. I purpose therefore to take Saint *Peters* course in his Sermon, *Acts*, 2. who, though hee tooke a long text, euen foure verses of the sixteene Psalme yet principally insisted vpon one verse, which hit the point whereof they most doubted: so, to select out of this long Text a few wordes, which are drawne into question against the calling *Episcopall*, for it hath beene a long time buzzed into the eares of many, that the *function of Bishops* is but an *humane Inuention*.

Act, 2

The words therefore are these (*In quo spiritus sanctus*)

## The text explained

*Etus vos posuit episcopos* In which the holy Ghost hath placed you Bishops.) The discussing whereof, shall be like the triall of an Ephraemite, by Shibolet and Siboleth, to see whether it liſp for the Presbyterie, or speak fully for the prelacie. The first is coniecturall, because whom Iudg. 12, 6  
 verse 17 he calleth *Presbiters*; them in this verse hee intituleth *Bishops*, their names not distinct, their offices therefore are not different: that is, *their conclusion*. The second, I thinke, is direct, these words describing fully euery part of the outward function of *Bishops*. First, their preeminent superioritie in the word (Episcopos) for as there are *seers*, Philip. 3. 17. Phil. 3:17  
 which expresseth the duty of each Pastour ouer his flock, so are there *Pe. 5. 2* *ἐπισκοπῶντες* (*ἐπὶ τὰ ἐκκοπῶντες*) such as must visit and ouer-looke both the *Flocke* and the *Seers*. 2. in the word (*posuit*) both there *Cathedral Seat*, this word onely distinguishing a *Bishop* from an *Apostle*, ( setting aside their extraordinarie indowments, and immediate calling ) the *Apostles* function beeing an *unlimited Circuit*, *Ite in uniuersum orbem* Mat. 28. 19. the *Bishops* a fixed or *possiue residence* in one citie: as also (*posuit*) not a change of regencie like the *Leuiticall seruice*, a weekely, monethly, or annuall course, but (*posuit*) *settled* in their persons during life. Thirdly, their *Diocesane Iurisdiction* (*In quo uniuerso*) for a *Parochian assembly*, a pretty parish, came not with in *S. Pauls cognisance* for a *Bishop*. Fourthly, the *author* of these all (*spiritus sanctus*) this Mat. 13:13.  
 calling beeing no *humane inuention*: for euery plante which my heavenly Father hath not planted shall bee rooted out. Fifthly, the *manner* thereof, that is also in the

## The text denided.

word (*posuit*) First *posuit actu*, he acted it by the hands of the Apostles, and so the *Episcopall function* is *πραξις ἀποστολική*, an ordinance apostolical: Sedōdly, *posuit iure*, he hath enacted it for succeeding posterity, & so it is *θεσις πνευμαλική*, a Canon or constitution of the whole Trinity. These are the parts, many in number, easie for prooffe, and yet hard in the taske, onely in this respect, because of what soeuer shall be vttered by me in this discourse, that of *Salomon* is verified. *Non valet quisquam dicere, ecce hoc recens est*: so many treatises there haue beene compiled, conferences had, books stuffed with proofes in this argument, to which nothing can be added, and lesse hath beene answered: (*for an answer worse then silence, is lesse then nothing*) Notwithstanding, though *Quintilian* & *Seneca* do both of them repute it to be *tardi ingenii*, to set a mans wit working no further then his reading, I had rather in such a case, which stands vpon authority, *Sapere ex cōmentario* & to be wise by others mē's labors, then *sapere per a commentario*, as some in this very point do, who, like vnto him, *Ezek. 28. 3.* taking themselues to be wiser then *Daniel*, (for he grouēd his wisdom vpon books reading) prefer their owne fancy before all antiquitie. My hūble request vnto you is, it might please you to cast off all preiudice either to the question in hand, or the party that handles it; and before I enter it, to ioyne with me in humble and heartie praiers vnto almighty God, that what shalbe vttered by me his vnworthy Minister, may turne to his glory and to your instruction in Christ Iesu; In which prayer, &c.

Eccles, 1, 12

Ezech, 2, 83  
Dan, 9, 2

The Prayer

The

## Superioritie of Bishops.

The first thing I am to handle is the *prioritie* and *superioritie* of Bishops ouer their Clergy in this word (*Episcopos.*) 1, Cor. 14. 40

**I**T is Saint Pauls rule, that all things be done *decently* and in *order*, for where there is no *order* there can be no *decency*: the best meanes for *order*, is when Tir. 2. 15  
*S. Pauls* *ἐπιταγή* *commandement with authoritie*, is fol- 2, Pet. 2. 13  
 lowed with *S. Pet* *ὑποταγή* *subordinate obedience*.  
 No place doth *order* become better then the *Church*  
 of *Christ*, which himselfe in the Canticles calleth *A-* Cant. 6. 36  
*ciem ordinatam*, an *armie well marshalled*, wherein e-  
 very company hath a *Capitaine*, and both *Captaines*  
 and companies are vnder one *Generall*. For *ἰσότης ἐστὶν*  
*ἀναρχίας* *ἐπιόξεως*, *equalitie in gouernement is the intertai-* Arist polit.  
*ner of confuson* saith the *Philosopher*, and that is no fit 1, Cor. 14. 33  
 guest for the *Churches of the Saintes* saith the *Apostle*.  
 Wherefore, as the great shepheard of *Israel* professed  
 of himselfe that he led his people, and gouerned his  
 flocke with *two stauces*, which *Zachary* the eleuenth, he Zach. 11. 7  
 called the one *bands*, and the other *beauty*: so the great  
 clauiger of heauen which hath the *key of David* that  
*shutteth and no man openeth, openeth and no man shut-*  
*teb* for his *Church gouernement* hath left two *keyes* Apoc. 3. 7.  
 in the 16. of *Math.* the one *clauem scientia*, the *key of* Mat. 16. 19  
*knoweledge*, the preaching of the *Gospell*, which as Luk. 11. 52  
 the more essentiall parte are the *bandes* of our *functi-*  
*on*: for that *necessitie* is laide vpon vs, and woe vnto  
 vs saith *Saint Paul*, if we preach not the *Gospell*, if wee  
 turne not that *key*. The other of *pouer and iurisdic-ti-*  
*on*, which by distinguishing of functions, causeth as  
*Saint Paul* describes it, 1. Cor. 12. 3 *singular decency* 1, Cor. 13. 14

## *Imparity of functions and persons.*

in the Church of Christ: the one imposeth a *duety*  
*& hac oportet facere*; there is *Zach.* his 1. staffe, (*bands*)  
the other maketh for the comelynes of the regiment,  
*& hac deget fieri*, there is *Zach.* his second staffe (*Beau-*  
*tie*) And as the *Father* and the *Sonne*, so the *holy Ghost*  
also would make it known, that as in the *dedit*, *Ephes.*  
4. the gifts which he hath conferred vpon *Church-*  
*men*, there is an *imparitie*; and some better then other  
*couet after the best gifts* *1. Cor.* 12. so in this (*posuit*)  
the functions and offices of the Church, he hath ap-  
pointed an *inequality*, and some to bee higher then  
others, not onely, that their be *κυβερνήσεις* *1. Cor.* 12. 28.  
some to *gouerne*, some to *obay*, but that among the  
*gouernours* there should bee a *disparity* of honour in  
the *1. Tim.* 5. some to bee aduanced with *double ho-*  
*nour* in respect of others. This is the *proiect* of the  
whole *Trinity* for *Church gouernement*, and their  
*practise* was semblable. For *God* himselfe in the *olde*  
*Testament* in the *parity* of *Priest-hood* alloteth an  
*imparity* of *gouernement*, one *Leuit* aboue an other  
*Priestes* aboue them, and the *high Priest* cheife of  
them all: So *Christ*, while he liued one earth, of 84  
whome he appointed for the *generall seruice* which  
Saint *Luke* *Acts* 6. 4. calleth *διακονίαν λόγου*, the *ministra-*  
*tion of the worde*, he selected 12. to bee the *principall*  
and *superiour* to the other; which appeareth manifest-  
ly, *Act.* 1. For as an *Apostles* room became void, one  
of the 72. was chosen into his place: yea euen of  
those 12, there were, as *S. Paule* intitles them, *Summi*  
*Apostoli* the *chiefe Apostles*, by good coniecture  
those 2. *Peter*, *Iames* and *John*, whome in the 2. to the

*Gal-*

*Ephes* 4.7

*1. Cor.* 12. 31.

*1. Cor.* 12. 28

*1. Tim.* 5. 17

*Act.* 6. 4

*Act.* 1

*2. Cor.* 11. 5



*The whole Trinitie allotted an Imparity:*

*Gal.* he calleth *columnas*, Pillers. For those 3. alone did our Sauour make pertakers of his transfiguration on the mount, *Mat.* 17. and of his agony in *Gethsemanie*, *Mat.* 26. Which *Selection* did not so much expresse his loue to them more then the rest, as, which *Nazian.* well obserueth, argue their prerogative & prebeminence aboue the rest. An euident argument (or probable at the least) *Epip.* maketh thereof, in that our Sauour dignified them & not the rest ἀξιώμασιν ὀνόμασι with names & stiles of honour, calling *Simon*, *Peter*, & *Iames*, & *Iohn*, *Boanerges*, the sons of thunder. So the holy ghost, after Christes ascention, first Symbolically, *1. Cor.* 12, distinguisheth persons ecclesiasticall, placing some as the head, others as the eyes, others as the feete; all together like members of the body, with equal concord, but vnequal dignity, conspiring together for the safety of the whole. Secondly, directly, in the word βαθμός *1. Tim.* 2. 13. which the *Geneua* hath not well translated, *They which haue ministered well.* For the words are οἱ καλῶς διακονήσαντες Those wich haue discharged the office of a Deacon well, prapare vnto themselves, βαθμὸν καλὸν a faire step to ascend to a higher degree, as first to be *Presbyter*, and then *Bishop*. which taketh away that distinction of Priority in order; not of degree, as if the calling *Episcopall* were a *Numerall*, not a *Munerall* function, a Priority in order, and not a Superiority in degree. For the word properly signifieth, a staire or step, as *Act.* 21. 35. *Paule* stood ἐπὶ τῆς καθύψ, vpon the staires, Which interpretation of mine, both *Councils* and *Fathers* do confirme: *Concilium African.* calleth the

*Gal.* 2. 9.

*Mat.* 17. 1.

*Mat.* 26. 37  
*Nazian.*

*Epiphan.*

*Mat.* 3. 16.  
17.

*1. Cor.* 12. 12

*1. Tim.* 3. 13.

*Act.* 21. 35.

*Con. Afric.*

## Imparity of functions and degrees.

three functions ecclesiastical, of *Bishops, Priests, and Deacons*, τρεῖς βαθμοὶ the three degrees of the Church. *Conc. Sardicē*. No man may be called to be a *Bishop*, which hath not risen by euery βαθμὸν, *ad culmen Episcopatus*, *Conc. Calcedō*. To reduce a *Bishop*, ἐκ τῆς ἐπισκοπῆς καθύπομνον back to the degree of a *Priest*, is sacrilege. So *Naſian* speaking of *Athanasius* saith, that he had ἀπελθὼς ἐκ τοῦ ἱεροῦ καθύπομνον, as much *prebeminence & honor* for his virtue as by his *dignitie, & degrees*: Of *Saint Basil* also he saith, that he rose to his *Bishoprick* τῆς ἐπισκοπῆς ἀνωμαλῶς ἀναβαίνων by the order and law, of the *Spiritual Ascent*: which metaphor *Saint Hierom* himselſe vseth to *Nepotian*, if thou desire the office of a *Bishop*, gaudeo de ascensu, I reioyce at thy *Climing*: and of the same *Nepotian*, fit *Clericus, & per solitos gradus Presbyter*. In the infancy of the Church these degrees were not distinct, for they were not extant. The first that were made were *Deacons*, *Act. 6*. *Presbyters* there were none solemnelie ordeined (that we read of) till *Act. 14. 23*. The highest degree, which was the function *Episcopall*, the *Apostles* reserued vnto themselues a long time, and that for 3. maine reasons.

First, there was no Church established, and but a few at the first conuerted, wherefore all their whole labor they bent in turning the first key, to open that dore of faith *Act. 14. 27*. namely the conuersion of the Gentiles, which the *Apostle* 1. *Cor. 16*, calleth a great dore & effectual, & al the help they could make either by *Prophets, Euangelists, Coadiutors, Pastors, Doctors, Planters, Waterers*, or whatsoeuer was little enough

Sardic.

Chal.

Nazi. vi.  
Atha.

Vit. Basil.

Hier. ad  
Nepot.

Idem in epi  
stola Nep.

Act. 6. 6.  
Ibid. 14. 23,

Ibid. 1. 4. 27  
1. Cor. 16. 9

## The Apostles reserved the Episcopall authoritie:

enough for *that worke*.

Secondly, after the conuersion of many people, euē in *seled churches*, they hast:d not to place a *Bishop*, for *ὁ δὲ πρῶτος ἀπὸ τοῦ γλυκεῖο*. No great thing is suddenly brought to passe, saith *Nazian*, and a *Presbyter* fit to make a *Bishop*, is hardly found, said a *Carthaginian Bishop* in an open *Synod*: *Nam hac idoneus quis?* saith Saint Paul, (though our Church here, for a long time doubled the *Echo* with a *quisquis*) The rule therfore of the Apostle beeing vnto *Timothy*, that in no case he should take him that was *Neophytus*, a new conuert and make him a *Bishop*, of them the Church was at that time full; euen for that cause, also they abstained.

Thirdly, few being found fit for that high calling, the Apostles left some Churches to be gouerned by *Presbyters*, (reseruing stil the highest command to them selues) but when they found that *humour* whereof Saint Iames speaketh that *euery man would be a maister*. (like *Plinie* his *Amphisbana*, a *Serpent* which hath a head at each end of her bodie, both struiuing which should be the *maister-head*, in the mean time toiles the body most miserably, & in the end rēts & tears it selfe most lothsomly) finding I say, those 2. effects which vse to follow *Parity & Plurality*, viz: *dissention & confusion*, it was generally decreed, as *Hieron* confesseth, *Vt vnus cateris superponeretur*, that one should be placed aboue the rest to gouerne both *Presbyters* and *Flocke*, and that the whole care of the church, *ad vnum pertinere* should belong to one, & he should be stiled by the name of *Bishop*: particularly, ouer this *Clergie* here assembled, *Timothy*, who is subscribed in

Nazian.  
Aurelius.  
2. Cor. 2. 16  
  
1. Tim. 3. 6.

Iam. 3. 11  
Plin. nat.  
hist.

Hieron. in  
Tit. c. 1. &  
epist. ad E-  
uagr.

## The Apostles ordained Bishops.

the end of that second epistle τῆς Εφεσίων ἐκκλησίας πρῶτος ἐπίσκοπος χειροτονθεὶς *The first Bishop of the Church of Ephesus by imposition of hands ordained: and so was Titus also stiled Bishop of Creta*, as in the subscription of that Epistle appeareth. Yea but these were S. Pauls Bishops (say some) and betweene them and ours a great *disparitie*. True, 1. For *varietie of gifts* and graces of the spirit. A maine difference, as much as betweene λόγος σοφίας and λόγος γνώσεως, 1. Cor. 12. 3. their knowledge for the most part *infused by speciall Revelation*, ours *acquired with much study and industry*.

1. Cor. 12. 8.

2. In respect of the *honour and reverence* which their *Clergie* and *flocke* performed to them. A great difference; ye see Saint Paul describes it, 1. Thes. 5. to be ὑπερῆκπερισσεῦ more then a superabundant awe and loue.

1. Cor. 5. 13.

For *maintenance* they and wee somewhat *semblable*, theirs impeached by *persecution*, ours exhausted by *Sacriledge*.

It is a pretty obseruation (though a sharpe one) which a *Romish* writer of the *Church* story long since made, that the worde *Conscientia* hath had very ill lucke, in the *Church of Christ*, it could neuer yet bee at once in *full Syllables*; in the *Apostles* times, when there was *Con* and *Sci*, a *deuout* and a *learned Clergie*, then *entia* was defectiue, they had the *indument* of the Spirit, but no *indowment* of possessions: Afterwards when there was *Con* and *Entia*, a *religious* (yea a *superstitious*) and a very *rich Clergie*, then *Sci* was failing, they were not then the *learnedest* men: And in my time (saith hee) *Con* and *Sci* are both gone,

Fasc. Temp  
anno. 1426.

and

## Two prerogatives of Bishops above Presbyters.

and (like *Philopamenes* armie in *Plutarch*, which had neither head nor feet, but whole bellie) they bee all *Entia*, they haue all the *Honours*, all the *Mannors*, and all the *fasse* of the land: But with vs again it is come round, for now that wee haue *Con* and *Sci*, a *learned* (God be thanked) and a *religious Clergie*, the *Entia* are gone, our maintenance is embeaseled, our honors enuied: yea, euen that poore *Ens & unum* which by *Gods* and the *Kinges* fauour wee enioy, was of late cast whole into the *Kinges* mercy, as if they would haue made vs *Non-Entes*. But the *authority* and *prebeminence* ouer the *Cleargie*, is, *all one in them* and *vs*, they receiuing it from the *Aposiles*, and wee deriuing it from *them*: which is manifest in two principall things, wherein the *Bishops* then, and wee now, are *Superior* vnto the other *Clergie*, which for your better memory may be reduced to two words each very like to other τα ἐν ἑμῶν & ἐν ἐπιτομία.

Plur. in Philopæ..

First, *Collation of Rewardes*, which Saint Paul calleth *Ordination*, *Tit. 1.5.* (the highest honour that a *Bishop* can reward a Scholler of desert withall, to make him a *Priest* of the *Higb God*.)

Tit. 1.5

Secondly, *Iudiciall Censure*, in their *Consistorie* & *Visitation*, not of the *Flocke* onely, but of the *Pastors* also: both which *Iurisdictions Distributivæ* and *Correctivæ*, the *Aposiles* kept vnto themselves, till they appointed *Bishops* either *Substitutes* in their absence; or *Succeßors* after their death. In the church of *Thessalonica*, where there are many *κονιστῆρες* & *ποσειδῶνες*, both *Preachers* & *Gouernors*; yet saith Saint Paul, *If any man obey not our sayinges, note him by a letter, &*

1. Thes. 5. 12  
2. Thes. 3. 14

*Ordination and censure proper to Bishops onely.*

1. Cor. 4. vlt.

*shall I come vnto you with a rod? saith he to the Corinthians, which Church had many Presbyters; there is the Censure reserued. For the other, Philip though full of the holy Ghost and of power, hauing preached and conuerted many in Samaria, yet had no authority to lay hands vpon any, but the Apostles were faine to send, from Hierusalem, Peter and Iohn to do that office, there is Imposition of hands reserued: both these they conueyed vnto Bishops.*

A. 8.

1. Tim. 5. 22

Tit. 1. 5.

First, for *Ordination* by laying on of hands, in this Church of Ephesus, there were many Presbyters long before Timothie was appointed their Bishop, yet Saint Paul sent him of purpose to impose hands, 1. Tim. 5. 22. and for that intent also he left Titus in Creta. Neither would the church of Christ succeeding, admit any other but Bishops to that businesse, as not iustificable for the Presbyters, either by Reason, example. or Scripture.

Heb. 7. 7.

First for Reason, it is a rule which admits no contradiction, saith the Apostle, that he which *blesseth* should bee greater then hee which is *blest*, (taking it for the *benediction*, which is ex autoritate, not deuotione, for the subject may *blese* the Prince, & man *blesseth* God in heartie deuotion, but the *blessing* of authority comes from the greater, as honour is in him that confers it, not in him that takes it. And this is Saint Ambrose his reason.

Ambros. in  
1. Tim. 3.

Secondly, for example, not one to bee shewed through the whole story Ecclesiasticall, that any besides a Bishop did it. If some one of the inferior ranke presumed to doe it, his Act was reuerfed by the

*Church*

## Imposition of hands proper to Bishops onely.

Church for vnlawfull (as in the case of *Colluthus*, a *Presbyter* of *Alexandria*, whercof *Athanasius* and *Epiphanius* doe both make mention, who took vpon him to giue orders, for which both himselfe was censured, and what he did was reuoked, and they receiued as meere *Lay-men*, (and no otherwise vnto the communion, whome he had ordered.

Athanas. A-  
pol. 2 in li-  
teris Pres-  
Marit.  
Epiphan.  
Hæres. 69.

Thirdly, for *scripture*, there is none, either of *Holie men*, or of the *Holy Ghost*, not *holy men*, for all the *Fathers* *ἐνοβήμασαν*, with one consent do contradict it. *Chrysostome* vpon the *1. Tim. 3.* and *4.* *Theodoret* vpon the same places, *Oecumenius* vpon *1. Tim. 5.* *Ambrose* is peremptory, that it is neither *Fas* nor *Ius*, consonant, neither with *Gods* nor *mans* law, that any besides a *Bishop* should doe it. Yea, *Hierom* himselfe who setteth a *Presbyter* like him in *Sophocles*, *ἐπ' ἀπορρίπτει* *λαόν*, & aduanceth him as high as he can to make him go *aquis cernicibus* with a *Bishop*, yet takes him this one peg downe, *Excepta Ordinatione, what is it* saith hee, *that a Bishop doth which a Presbyter may not doe, sauing Ordination?* No *scripture* of the *Holy-ghost*, either *analogically* by consequent or *directly* by precept: For *analogie*, none but the *Apostles* did it, or might do it, (as before you heard) *not directly*, for to what *Presbyter* was the authority committed as a *Presbyter*: vnto *Timothy* a *Bishop* of *Ephesus* it was said (*lay handes hastily on no man*) And to *Titus* a *Bishop* of *Creta*, I haue left thee here to ordaine presbyters.

Chrysost.  
Theodoret.  
Oecumen.  
Ambros.  
vbi supra.  
Hieron. ad  
Euagr.  
Aiaz flagel.

2. Tim. 5. 21

Tit. 1. 5.

But to each of these there is an *obiection*, First, for example, that of *Ananias* *Act. 9.* who being neither *Apostle* nor *Bishop*, onely a *Disciple*, laide his hands vpon

Paul

Act. 9



## Imposition of hands proper to Bishops onely.

Verf. 12.

Verf. 18.

11 Tim. 4. 14.

Hierom in  
Esa. 3.

2. Tim. 1. 5.

Paul, and had a *commission* for it. True, but they were *Manus curatoria*, not *confirmatoria*, as appeareth ver. 12. to restore his *sight*, not to giue him his *functiō*. Els should hee haue beene first actually consecrated an *Apostle of Christ*, before hee had beene baptised into *Christ*, which was verse 18. Secondly, for *scripture*, *Saint Pauls* precept seemes to imply a practise of consecratiō by the *Presbyteri* in those words (*neglect not the grace which is in thee, and was giuen thee [cum impositione manuum Presbyteris]*) faire colours in show, but they will not hold. Shall the *Fathers* be iudges? They all, with one consent, interpret the *Presbytery* by the *Pralacy*, that is by the *Bishops*, for they onelic (say the *Fathers*) may do it. Shall moderne writers & the best of them, *Maister Calvin* (*presbyterii*) not the *Colledge*, saith he, is here meant; (for the *Bishops* had then and after a *Colledge of Priestes* to assist them in their sacred busines, which *Saint Hierom* calleth (*Senatum Ecclesia*) but the office, as if *Paul* shoulde haue said (*neglect not the grace which was giuen thee, when by imposition of handes thou wert made presbyter*) which interpretation he borrowes from *Saint Chrysost*. Shall *Saint Paul* himself determine it? In the second Tim. 1. 6. (*Stirre vp*, saith he, *the grace which is in thee by the laying on of My hands*) So that eyther *Saint Paul* was himself, that whole *Presbyteriū*, as hauing in him (being an *Apostle*, which *Bishops* also haue) *all the functiōs Ecclesiasticall*, as the *Philosopher* speaks of *anima rationalis*, that it hath in it all the inferiour faculties both *sensitiue & vegetatiue*; or at least he was principal in the action, & without him it might not be done. Which

were



*Imposition of hands proper to Bishops onely.*

since neither the error was imputed vnto the *Clergie* assistant nor the *Censure* inflicted vpon them, the conclusion is sound, therefore the authority not committed vnto *them*. Whereupon some because if they grant *Imposiſion of handes*, they lee a *ſuperiority* muſt needes follow, haue therefore done as it is recorded of a *Painter* in the time of *Queene Mary*, who hauing drawne King *Henry* the 8. againſt the *Queenes* coming through the City in *triumph*, with a *Bible* in his hand, beeing checked by a great *Counſeller* of *State*, and willed to wipe it out, becauſe he would be ſure to leaue no part of the booke viſible, hee wiped out *Bible* & hand withall: ſo they with the *ſuperiority* haue removed alſo the *Ceremony*, inſomuch that in ſome *Churches*, as it is well knowne to your *Majeſtie* when they admit any into *Orders* they ſhake hands with them; as bidding them welcome into their company, grounding it vpon a text of *Scripture* (to ſay no more) wrongfully interpreted *Gal. 2. 9.* where it is ſaide that the 3. chiefe *Apoſtles* gaue vnto *Paul* & *Barnabas*, *dextras ſocietatis*, the right hands of fellowſhip, as if they at that time had either given or confirmed vnto them their function. Where, as the truth is, that the *Apoſtles* finding the doctrine of *Paul* and *Barnabas* to bee all one with theirs, and alſo their preaching very effectuell in conuerting many to the faith, ther-vpon they entered a *Covenant* that *Paul* and *Barnabas* ſhould take the charge of the *Gentiles*, and they them ſelues would bee *Apoſtles* of the *Circumciſion*, and vpon this they ſhooke hands. But *Paul* and *Barnabas* *Acts 13. 2.* receiued alſo imposition of hands at *Antioch*.

Fox in Act.  
and Mon.

Gal. 2. 9.

Act. 13. 2

*The Apostles reserved the Episcopall authoritie.*  
 If before they came to the Apostles, (as some thinke)  
 then this shaking of handes (bee it for ordination) was  
 superfluous. If after (as others more probably conie-  
 cture) then were this defective. The truth is, that the  
*Apostle Paul* received not his function by hands either  
 imposed or strooken, but by especiall revelation, Galat.  
 1. 1. 2. The hands imposed Acts 12. were commendat-  
 tive, the right handes strooken, Gal. 1. were stipulative,  
 and therefore no meane Presbyterian, the Professors of  
 Berne wisheth Imposition of handes in consecration to be  
 retained, as signifying 4. things fit for a Minister: for  
 some of them will have Ceremonies to bee significant:  
 And so much shall serve for the first part. Wee come  
 now to the second; that is to *Corrective jurisdiction*,  
 which *Saint Paul* to Titus 1. 4. in one worde calleth Tit. 1. 4.  
*instructio* is a setting of things to rights. Correction iudicial  
 is either *Corrective* or *Coactive*, either restraining,  
 where there is too much forwardnes, or enforcing  
 where there is a slacknes, this the Rod, that the sword  
*Apostolicall*. *Veniam ad vos in virga?* 1. Cor. 4. there is 1. Cor. 4. 21.  
 the Rod, *ut inam abscondantur qui perturbant vos*, there  
 is the sword *Apostolike*, Gal. 5. 12. Both these the Apo-  
 stles kept in their owne hands, as will appeare, for Gal. 5. 13.  
 example in the Church of Corinth, where there were  
 many excellent Preachers, Presbyters of eminent gifts,  
 yet none of them could proceede against the incestu-  
 ous offender, before they had received a Commission 1. Cor. 5.  
 from S. Paul, who being offended, that they had  
 no sooner informed him, *Ego iudicavi* (saith hee) as  
 soone as hee heard it [*I have already decreed to deliver*  
*him to Satan*] He did not say decreed that you shal de-

*Correctiue iurisdiction proper to Bishops onely*

liuer him: and therefore willeth them in the name of  
*Christ and his spirit* (that is *his authoritie*) beeing with  
 them to execute that *his decree*, and deliuer him vp,  
 whether by *excommunication* or *corporall infliction*, is  
 not to this purpose. But where they placed Bishops  
 vnto them they transmitted the same *prebeminence*. A  
 gainst an elder receiue no accusation, saith S<sup>r</sup> Paul to Timo  
 thy, he saith not against a Co-presbyter, as his equal, but  
 he speaketh vnto Timothy a Bishop, as a Iudge of Presby  
 ters saith Epiphanius. In particular, if any of the Clergy, do  
 δτεροδιδασκαλεῖν, preach any other doctrine then that  
 which is found, *prohibe*, commad him not to doe it.  
 If any of the do preach prophanely or bablingly, *ca  
 bibe*, reſtraine him, that their doctrine ſpread not to  
 further hurt. If Timothy might not thus *censure alone*  
 (which is the opinion of ſome) without the conſent  
 of the *bench*, what needed that dreadful charge vnto  
 him, 1. Ti. 5. 21. *I charge thee before God, Chriſt Ieſus, and  
 his elect angels that thou proceed in this order without pre  
 iudice or partialitie* (the two cut-throats of all vpright  
 proceedings.) For had he bin to ſit in the *Conſiſtorie*  
 only to cap voices, himſelfe hauing no *negative*, leaſe  
 a *caſting voice*, alotted him, what ſcare might be either  
 of his *preiudice* to the cauſe, or *partialitie* to the accused  
 ſithence that, as in *Arithmetike*, the number of voi  
 ces do their ouerſway, and not the waight of reaſon.  
 Again of all *Presbyters* is expected the ability, & to ech  
 of the comitted the authority *τὴν αὐτῶν ἐξουσίαν*  
 to *censure* *gaine ſayers*, but with force of argument,  
 not in place of iudgement. For vnto Titus alone, a Bi  
 ſhop, was that *ἐξουσία*, that *winnes* *all authoritie* Tit.

1. Tim. 5. 29.

Epiph. lib. 3.  
Hær. 75.

1. Tim. 1. 4.

2. Tim. 2. 16.

1. Tim. 5. 21.

Tit. 1. 9.

Tit. 2. 15.

*Correctiue iurisdiction, &c.*

2.15. commended, both for *pulpit & Consistory*, for *Tit. 2.15.*  
*haue left thee at Creta to redresse thinges amisse* I saith the  
*Apostle vnto him Tit. 1.5.* For particulars if any preach  
otherwise then becomes him *disciplinatus* it is *thy*  
duty to put him to silence *Tit. 1.10.* & *617. 3. 10. 11. 12.*  
reproue some of them sharply, as the word signifieth, *enē* *Ibid. u. 10.*  
with cutting them short; that their vnfound doctrine  
infect no further. And againe, if an *Heresique*, after  
the first and second admonition recant not *recursit*  
void him, that is excommunicate him, *Tin 3. 10.* To *Tit. 3. 10.*  
say this authority was committed vnto cyther of  
them as *Euangelists*.

First, this is but a coniecture, for there is a good  
proofe, that *Timothy* was an *Apostle*, as that he was an  
*Euangelist*: for hee that saide vnto him, *1. Tim. 4. 5.*  
*Fac opus Euangelista;* Doe the worke of an *Euangelist*,  
(which is the ground of that gesse) the same said also  
of him, *1. Cor. 16. 10.* *Operatur opus Domini sicut ego* *1. Cor. 16. 10.*  
*Hee workes the Lords worke: euen as I.* And wee all  
know that Saint Paul was an *Apostle*.

Secondly, the worke of an *Euangelist* ceased with  
the function, as beeing but temporarie and person-  
nall, but these things which Saint Paul inioynes to  
*Timothy* as a *Bishoppe*, must remaine in the Church go-  
uernement, to perpetuall succession. For to the *Apo-*  
*stle*, *1. Tim. 6. 1. 4.* chargeth him before God and his sonne  
*Christ*, that hee keepe these inuincions without staine, or  
change, till the coming of our Lord *Iesus Christ*. Which  
*Timothy* could not performe in his owne perso, who  
(as the *Apostle* knew) could not liue so long: therefore  
as Saint *Ambrose* well obserueth, it is spoken to *Tim-*  
*Tim. 6. 14.*

*Ambrose in  
T. 1. cap. 6.*



### *Imparity of functions and degrees.*

*this a Bishop, as a precept for those that should succeed him in the same function. Much lesse were they imposed vpon him as a Presbyter; for though the names in scripture bee often confounded, yer the functions are distinct. For in the 24. of Mathew, verse. 45. hee that was appointed Rector super familiam, Steward of the howsholde, vnder the chiefe Lord, was in the 49. verse called δούλος a fellow seruant with the rest of the Meany, all seruants vnder one Lorde, but yet some superior to other in Office. In the Ciuile State beeing more familiar vnto you, this distinction will be more apparant. For the stile of Baron is a title belonging to men of great Honor, and of noble birth, but yet communicable to men feare of meane Worship: Yea euen in that honourable ranke, both Earles & Lords are called Barons, yet their places & dignities vnequall: euery Earle beeing a Baron, but euery Baron not an Earle. So in this case, both Bishoppes and Priestes, in respect of that generall seruice to our Lorde, the Dispensation of his worde and mysteries, are all Presbyters and fellow Presbyters, but the stiles beeing communicable, the termes are not conuertible; for euery Bishoppe is a Presbyter, but euery Presbyter is not a Bishoppe. For S. Peter calleth himselfe a Presbyter. 1. Pet. 5. 1. and yet he was an Apostle, the community of names confound not the offices. Neither shall we euer read, that any of those thinges inioyned by Paul to Timothie, were committed to Presbyters, either to a singular person, or to a whole Colledge where there was not a Bishoppe. Whereupon the very same authority, both of Ordination and Iurisdiction.*

Mat. 24. 45.

1. Cor. 4. 1.

1. Pet. 5. 1.



## Corrective Jurisdiction proper to Bishops onely.

on, the Churches succeeding referred to their Bishoppes onely. I marnaille, saith Hierom, that the Bishoppe of the Diocese, wherein Xigilantius is a Presbyter, doth not trust that unprofitable vessel with his Apostolique rod. And it is thy humilitie, saith Saint Cyprian to Rogatianus a Bishoppe, that thou wouldest complaine to me of the custome, he offered unto thee by a Deacon, whereas thou mightest *pro Episcopatus tui vigore & Cathedrae autoritate*, that is, through the strength of thine office, as thou art a Bishoppe, and the authority of thy chaire, haue power sufficient to reuenge thy selfe on him: And therefore willerth him that if the Deacon do still persist in that his malapert cariage, hee should either *deponere* or *absolvere*, Depose him from his Ministeria, or suspend him at his pleasure. And thus much of the superiority of Bishoppes ouer their Clergie: the nature wherof, what it is you see.

Wee must now come to examine the authority, whereon it is grounded, and that is, in these wordes, *Spiritus Sanctus*, the Holy Ghost. For his authority, runs through all the partes, as in the beeginning I tolde you, Of his immediate designement, of any to the place, wee speake not yet, though some refer the calling of Timothy to his Bishopricke, vpon those wordes, [*per prophetiam*] thereunto. Occumenius vpon that place, infers that generall conclusion, that Bishoppes were not made *ex nihilo*, at all aduentures, but by thy commaundement of the Holy Ghost. Wee speake of their appointment, by men endued with the Holy spirit from aboue that is, the Apostles, (for euery ordinance Apostolicke, we take to be the acti-

in sancta  
through  
Hieron ad  
Riparium,

Cyprian ad  
Rogat,

in Epistola  
ad Rogat  
ad Rogat

in Epistola  
ad Rogat

in Epistola  
ad Rogat

in Epistola  
ad Rogat

1. Tim. 1. 18,  
Occumenius  
ibid,

in Epistola  
ad Rogat

Luc. 24. 49.

Ad tract de  
diuersis  
grad. cap. 23.

August. de  
bapt. contra  
Donat. c. 24.  
lib. 4.

Hier. ad E.  
uag.

Can. Apost.  
vbiq.  
Nicen. Con.

Can. 6. &c.  
7.

Numb. 11.  
29.

Numb. 16. 3.

The antiquitie of the Episcopall function

on of the Holy Ghost) In triall whereof wee will fol-  
low M. Beza. Surely, saith hee, *Si ab ipsis Apostolis pro-*  
*fecta esset &c.* If I could finde this superiority of a B. shoppe  
ouer the rest of his Clergie. to haue proceeded from the  
Apostles, I would not feare to attribute it *Diuina in-*  
*solidum dispositioni*, wholly and fully to the diuine Insti-  
tution; Let vs then ioyne that Issue, Saint Augustine,  
shall begin. That which the whole Church receineth, &  
no Council hath first decreed, and was neuer altered, must  
be beleued to bee an Apostolicall ordinance. Now for  
this particular, Saint Hierom himselfe confesseth, that  
not one Church onely, but the whole world decreed  
the superiority of Bishops, *et unus ceteris superponere-*  
*tur*. As for a Council that first erected it, there is none.  
The Canons, which for the antiquity of them, are  
called *Apostolorum Canones*, distinguish the 3. Degrees  
as wee now haue them. The Nicene Council, which is  
the first generall we haue in print extant, reckoneth  
them in the same order, with the same prerogatiues,  
and establisheth them to be continued according to  
the ancient and former custome, with this short A-  
phorisme, *et apx α in xpalw*. For alteration, there was  
none for 1500. yeeres together, vntill young Iosua  
his emulation, enuying that some had the Key of  
knowledge, more then other, [Enuiest thou for my  
sake?] ioynd with Corab his repining, that some  
had the Key of power and iurisdiction aboue others.  
[You take too much vpon you, Moses and Aaron.] I say  
not for 1500. yeeres, did any Church alter that Go-  
uernement or opinion: perhaps a piddling Heretique  
or two, Theobulus in the Church of Ierusalem, and Ari-

## The antiquity of the Episcopall function.

rius else where, fancied vnto themselves a *Paritie* but their ground was *Malecontentment*, as *Eusebius*; and *Epiphanius* both witnes, because they could not be made *Bishoppes*, which they earnestly affected. *Egesippus*, the ancientest *Historian* cited by *Eusebius*, hath branded *Thebulis*, with a marke that will not out, while their are bookes extant, viz. That the Church of *Ierusalem*, remained no way infected with error, in so much, that shee was by men stiled a *Virgin*: the first that corrupted her was *Thebulis*, because he was not made *Bishoppe*. So that by Saint *Augustines* inference, the *Institution* is *Apostolicall*, and therefore by *M. Beza* his concelsion, *Diuine*. But this is perhaps but an oblique, and indirect prooffe.

*Epiph. har. 7*  
*Eges. apud*  
*Euseb. lib. 4.*  
*cap. 22.*

Surely, wee are no *Arcadians*, to fetch our *Pedegree* from beyond the Moone: shall *Histories* of fact, or testimonies of the auncient, be our *Heraldes* for record? *Eusebius*, the most auncient of the *Historiographers*, that wee haue, for 300. yeeres succession nameth the persons, and calculateth the times of the *Bishoppes* of foure principall Churches of the world; *Ierusalem*, *Antioch*, *Rome*, and *Alexandria*: *Socrates*, and *Theodore* the rest, who lineally succeeded the *Apostles* in those *Sees*, vntill the counsell of *Nice*, who with 314. *Bishoppes* more subscribed vnto that *Generall Councell*. And that which *Eusebius* witnesseth of those foure, the same doth *Irenaeus*, more auncient then hee, by almost two hundred yeeres, iustifie to bee the case of all the Churches in the world, that the *Bishoppes* then gouerning, could deriue their succession from them, to, whome the *Apostles* by

*Euseb. hist.*  
*Eccl. sparfirm*

*Socrat*  
*Theodor.*

*Iren. l. 4.*  
*ca. 63.*

## The antiquity of the Episcopall function.

Aug. ep. 22.  
Tertul, de  
prescript.  
1.  
hand, deliuered the said *Churches*, to gouerne in e-  
uery place. Which certaine successiue propagation,  
Saint *Augustine* maketh the maine roote of Chri-  
stian societie: and *Tertullian*; the maine prooffe of  
true doctrine. And here if I would seeme ambitious,  
in heaping Authors, I might goe downewarde from  
*Irenæus*, though the whole course of the Fa-  
thers, delineating this succession, and thereby  
trouble rather your patience, then mine owne me-  
mory.

Page 145. in  
resp. ad Sa-  
rav.

The best course therefore to determine this que-  
stion, in this short time allotted mee, will bee, as I  
thinke, if we make *him* the *umpire*, whom they make  
our *accuser*, that is *S. Hierom*, whom *M. Beza*, with o-  
thers doe principally relie vpon. *Nam cui notior?*  
For *who*, saith *Beza*, was better acquainted with the Hi-  
storie of the age succeeding the Apostles, then *Hierom*?  
Yes surely, a dozen more in print, of as great note  
and truth, as hee; who all concord the succession, and  
Superioritie of *Bishops*, to bee Apostolicall. But what  
saith *Hierom*?

Hier ad E.  
uagr. 2

Euseb. lib. 1.  
cap. 24.

First, hee will haue this same *Excelsiorem gradum*,  
of *Bishops* ouer the *Clergie*, to beginne in *Alexandria*,  
a *Marco Euangelista*, after Saint *Marke* the *Euangelist*,  
(for they would make the preposition to bee exclu-  
siue) as if in Saint *Markes* time, neither that *Prela-  
cie* was heard of, nor then else-where, but in the  
*Church of Alexandria* onely. Well, could *Bishoppes*  
goe no higher for their *Superiority*, they neede  
not bee ashamed of their progenie: for Saint  
*Marke* dyed, and *Anianus* presently succeeded  
him,

*S, Hieroms first obiection answered,*

him, fixeyeeres beefore the death of eyther Saint Peter, or Saint Paul: thirtie fiue yeares beefore the death of Saint James the Apostle: fornie fiue yeares beefore Simon Cleophas, who was one of our Lordes Luke 24. disciples, of whome wee reade, Luke 24. Vho was Bishop of Ierusalem after Saint James: and therefore made Bishoppe, beecause he was our Lordes kinsman, as Eusebius witnesseth. So, that this Superioritie, Euseb. lib. 4. cap. 22. (though it began, as they, say in the next Successor to Saint Marke) was extant in the Church, these Apostles, *Viventibus, videntibus, approbantibus*, liuing, seeing, approouing it: (for silence argues, if not an approbation, yet no dislike) But Hierom confesseth. that Saint Marke himselfe, the interpreter of Saint Peter, (for the Gospell, which beareth Saint Markes name, hee receiued from Saint Peters owne mouth, as some write) was the first Bishoppe of Alexandria. And were there Bishoppes onely in Alexandria? No, for Hierom also witnesseth that Iames the iust, our Lordes brother was the first Bishoppe of Ierusalem, and so ordayned by the Apostles, presently after our Lordes passion. Yea Bishoppes doubtlesse, but not Superiors ouer their brethren before that time, which was after Saint Marke. Ignatius, who as Hierom himselfe recordeth, conuer- Hierom. pro- cem. in E uang. Matthei. Hierom. de scriptor. Ec- clei. in Ia- cobo. sed with the Apostles, and saw Christ in the flesh (by goodlikeness, as some thinke, one of those fiue hundred brethren, of whome Saint Paul. 1. Cor. 15. 6. (speaketh) Or, rather, as Ignatius of himselfe witnesseth, euen then, when Christ sayde to his Disciples, *Handle mee and see, for a spirit hath not flesh* 1. Cor. 15. 6. Ignat. ad Smyrn,

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and bones &c, Luk. 24. 9. the second Bishop of Antioch after Saint Peter, writeth to the Antiochians (for amongst them hee was a Presbyter) to remember Euodius their Bishop, who first receiued from the Apostles, τὸν ἡμετέριον ἐπισκοπῆς the Pralacie, and Superioritie about vs: for Episcopus est sacerdotum Princeps, faith the same Father els-where. And afterwardest; when himselfe came to bee Bishoppe of the same Church (beeing caried to Rome to bee martyred for his profession) hee writeth vnto the Pastors and Cleargy of Antioch, that they would bee diligent in feeding the Flocke, committed vnto them, vntill God did shewe vnto them, τὸν μέλλοντα ἀρχαίνεσθαι, him that should rule over them after his death. But in his Epistles, ad sarsenses, inioyning in particular each order his subiection: Presbyters, bee obedient to your Bishop; Deacons, bee subiect to your Presbyters; and Lay-men to all: His conclusion is very patheticall, *My soule for theirs, who obserue this order, the Lord will bee alwaies with them.* This was blessed Ignatius to whome our Sauour appeared, and spake in the flesh: And Clemens of Alexandria, in a story that hee rehearseth of S. Iohn, reporteth that the saide Apostle, after his returne from Patmos, in some places where he came, made Bishops, and chose into the Clergie such as the Holy-Ghost thought fit: and vpon occasion of a young man, of whom he tooke especial liking turned vnto a Bishop, who was as the story speaketh, ἡμετέριον ἀδελφῶν Superior, or set over them all; committed the youth to his Custodie: which Bishop after his returne, he called (Caput illius Ecclesia, the head of that Church

Ignat. ad  
Antioch.

Idē ad Trall.

Ignat ad  
Antioch.  
Idem ad sars.

Euseb. lib. 3.  
cap. 23.

*S. at Hieroms second obiection answered.*

*Church.* Yea *Hierom* himselfe acknowledgeth, that vn-  
 ies to the Bishop there be giuen *Exors quodam & ab om-* *Hier. adu.*  
*nibus eminens potestas, an extraordinary & peereles prehe-* *Lucifer:*  
*minence about the rest, tot esset schismata, quot sacerdotes,*  
*there would be as many schismes as there are Priests.* And  
 this shal serue for the first obiection out of *Hierom*. But  
 the second is that which they vrge most, for that see-  
 meth to strike home; namely, that this *Maiority of*  
*Bishops* came rather *ex consuetudine Ecclesie*, by the  
*Churches costome, quam dominica dispositionis veritate,*  
*then by the truth of the Lords ordinance.* Some, I knowe  
 both *Papists* and *Protestants*, are so angrie with *Hierom* *Hier. in tit. 1.*  
 for this, that they rancke him with *Arius* in the num-  
 ber of ranke *Heriticks*, as maintaining by this speech,  
 the *Paritie* of Ministers; A wrong to that *Father*  
 doubtles. For what Church meant he to whose cu-  
 stom he ascribed it, the church in the Apostles times  
 or after? if in the Apostles times, shall wee thinke *S.*  
*Hierom* would fasten vpon them such a crime, as that  
 they would erect such an office contrarie or not con-  
 sonant to their *Maisters* prescript? And yet it is cer-  
 taine he meant of that Church, for in the same place  
 shewing what occasioned this *Preheminence* of one *Hier. Ibid.*  
 about the rest, hee saith, it began when the Diuell  
 made that faction in the Church, that one would  
 say, *I am of Paul, & another I am of Apollos, a third, I am*  
*of Cephas, and another I am of Christ,* and this was as  
 appeareth *1. Cor. 1.* in the time and *prime* of the Apo- *1. Cor. 1.*  
 stles. Yea indeede; *Hierom* is direct, that the sup-  
 pressing schismes occasioned the first sourse and  
 creation of *Bishops* as the best remedy against them.



*Bishops the onely suppressors of schism.*

And when were *schismes* more rife thē in the *Apostles* times? There is no *Church* to whom *Saint Paul* writeth an Epistle but hee complaines of them. Where, by the way, two thinges wee may obserue here-  
hence by this occasion of *Saint Hieroms* speech. First that of *Saint Cyprian*, that this maligning the superiority of *Bishops*, is an infallible 'note of *Schismatics*. For as you might know, that *Demetrius* & his fellow *Goldsmithes*, by raising a tumult against *Paul*, were *Dianaes tradesmen*, because they foresawe if *Christ* were preached, downe must *Diana*, & withall their gaine: so may wee descrie who are inclined to *Faction* by their spurning againg this superiority, because if *Bishoppes* bee raised, their *Schismes* must bee scattered. Secondly, if aduancing of *Bishoppes*, bee the suppressing of *Schisme* (as their owne author affirmeth) and *Saint Paul* prophesieth 1. Cor. II. *Opposet hereses esse, that their must and will bee heresies & Schismes* while the world standeth, then surely, it be-  
houeth your *Maiesstie* (to whome the care of *Church* and *kingdome* is committed) if you will haue *Schismes* abandoned, to maintaine and continue this go-  
uernement *Episcopall*: vnlesse as it pleased you to write your most noble sonne, you will retaine *factions* in your kingdome, as *Socrates* did his wife *Zantippe*, to trie your owne patience, and the *Churches* constancie. But to answer the point, if this *Superioritie* came by a custome in the *Apostles* times, and they, wee must thinke, did nothing derogatory to their *Maisters* precept, why then should *Hierom* say it came not by the truth of the *Lords ordinance*? *Clemēs*

*Alexan.*

Cypr. ad.  
Rogar.

Act. 19.

1. Cor. II.

Basil. Supp.  
pa. 42.

## Saint Hierom answered.

Alexandrinus, by a prettie distinction vpon that place  
 1. Cor. 3. [*ye are Gods husbandrie*] giueth mee a good 1. Cor. 3.  
 hint for a fit resolution. The Apostles, saith hee,  
 manured the Church with a double tillage: there  
 was *γαστρία ἀγροῦ* & *ἀγρὸς*, the first, that of the *Euā.* Ioan. 10.  
 Iohn 20. *Hæc scripta sunt, direct written precepts* which  
 our Lord had left them: the other, which Saint Paul. 1. Cor. 11.  
 1. Cor. 11. calleth *διατάξεις*, things *unwrittē* which they 34,  
 either did, or spake as the times occasioned, and the  
 holy Ghost directed. If any thinke, that this maketh  
 way to *Papish traditions, unwritten verities*, It is no o-  
 ther then Saint Pauls owne distinction of *Præceptum*  
 and *Consilium* out of his owne practise. 1. Cor. 7. 6.  
 that hee spake some things by *permission*, some things  
 by *precept*. This speake I, saith he againe verse 12. *not* 1. Cor. 7. 6.  
*the Lord*: did Paul vtter any thing contrarie, or not a-  
 greeing to the Lord his *maisters* doctrine? No, but Psal 12.  
 perswading himselfe verse fourty, *that hee also had*  
*the spirit of God, though I haue*, saith hee verse 25. Ver. 40.  
*no commaundement from the Lord, yet I giue this aduise.* Ver. 25.  
 So meaneth S. Hierom, that this maioritie of Bishoppes  
 is that *γαστρία ἀγροῦ* that *unwritten husbandry* where  
 of Clemens speaketh, viz. that there is no written pre-  
 cept or expresse rule from Christ, but yet that it is an  
*Apostolicall tradition*, and grew to bee a custom euē thē  
 in all Churches, for so Irenæus long before him calleth Irenæi.  
*Traditionē Apostolicā toti mundo manifestam.* Neither  
 doth this obiection out of Hierō make more against  
 the prioritie of Bishops then against the obseruing  
 of the Lords day, whereof that speech of Saint Hierom  
 may

*Episcopall function an Apostolicall ordinance.*

may bee as well, yea more truly verified, that it is rather *ex consuetudine Ecclesie quam Dominica dispositionis veritate*. That the *seuenth* day should be kept holy, there is expresse scripture both before the law vpon the Creation, and in the law at the fourth commandement, but where is there any place either in the Gospels that our *Sauour* commaunded, or in the *Acts* and *Epistles*, that the Apostles ordained the alteration of *Sabatum in Dominicam*, the first day to be sanctified for the *seuenth*? In the first of the *Reuelation* it is once named and called *Dies Dominicus*, which by all testimony was not the *seuenth* day, and so in the old testament there is a day which *Dauid* so intitleth, *hic est Dies*, This is the *Lords day*, *hee hath made it*, *we will reioyce and be glad in it*, and that by all assurance was not the *Sabboth*. The truth therefore is, that the *Church* finding the obseruation, but not the first ordinance thereof, continued it to be kept, and accounted it as an *Apostolicall institution*. And the very same is the true sence of *S. Hieroms* spech in this point of *Prelacie*, sauing that the placing of *Bishoppes* is more apparent in the epistles of *Timothy* & *Titus*: Otherwise he should much haue forgot himselfe, for in his epistle to *Marcella*, confuting or rather contemning the errors of *Montanus*, this he puts for one. *Wish them*, saith he, *the Bishops are thrust into the third place, but wish vs* (in the Christian orthodoxall Churches) *Apostolorum locū tenent Episcopi*, the Bishops haue the Apostles roome, that is, the first place. Yea els where he acknowledgeth it to be *Dominica dispositio*, the *Lords owne ordinance*, though indirectly & obliquely, & that out of the old testament

Gen. 2.  
Exod. 20.

Apoc. 1

Psal. 118:

Hier. ad  
Mar.

Ramer. Allegorically out of Pl. 45. wherein the Church  
of Christ is represented in the person of Salomons queen Aug. in pl. 43.  
vpon those words, ver. 16. *pro patribus natis tibi fili*,  
Let it not grieve thee, saith S. Austē that thou seest not  
Peter and Paul, by whom thou wast begotten, for of  
thine own brood, a fatherhood is growne vnto thee: In-  
stead of fathers childre are borne vnto thee: *Quos constitu-*  
*es principes super omnē terrā*, that is, saith S. Hier. the Gos-  
pell being spread through all quarters of the world, in them  
Bishops are placed Rulers of the Church. Secondly, by compa-  
rison, (wherein he plainly reuealeth what hee meant  
by those words, the Custom of the Church: namely, an  
Apostolike ordinance) *Vt scimus* saith he, *Apostolicas tra-*  
*ditiones sumptas de veteri testamento &c.* That we may  
know how the Apostles grounded their traditions or  
ordinances vpon the old testament, and from thence  
fetch their Modle, this is one particulare, That  
which Aron, his sonnes and Leuites were in the Temple:  
the very same let Bishops, Presbyters and Deacons chal-  
lenge in the Church to themselves. This were sufficient, if  
we should rest here: but neither S. Hieron, nor they  
must so passe, as if it were not directly the Lords owne  
institution. For Spiritus Sanctus, not onely by the A-  
postles, who had receiued him in greater measure, but  
euen by Christ himselfe, who Iob. 3. was indued  
with the spirit without measure, ordained this Superio-  
ritie, if wee will credit S. Hieron his ancients by ma-  
ny yeares. S. Cypri. Let the Deacons remember, that  
Apostles, id est, *Episcopos Dominus ipse elegerit*: The  
Lord himselfe chose Apostles, that is Bishoppes: but the A-  
postles after our Saviour his ascension, chose Deacons to

Hieron. Ibid.

Idem ad Eua-  
gr.

Ioh. 3.

Cypriad. 2. 2. 3.  
Rogat.

## Christ's institution of the Episcopall function

*serue them at thy Altar &c.* that the Apostles were Bishops, besides the rest of the Fathers, Hierom himselfe by allusion confesseth, *Non omnes Episcopi, Episcopi sunt, All that are in the place, and carry the name of Bishops, are not Bishoppes, Attende Petrum, sed & Iudam considera; Looke vppon Peter, but wisball behold Iudas.* For they whom wee now call Bishops, were then called Apostles, saith Theod. Yea, though they all were silent in one point, the Holy Ghost will confirme it; who speaking of Matthias choyse into Iudas his roomem expresse termes calleth *Apostolatum Episcopatum*, Acts 1, 20. τὸν Ἀποστολὴν αὐτοῦ ἔτις ἀβού, out of the Psal, 109. *Let another take his Bishopshippe.* Saint Hilary with many of the Fathers affirme, that our Saviour in direct wordes appointed this Superiority Episcopall ouer their bretheren, in that place and part of his last Sermon, Mat. 24. 45. *Who is a faithfull and wise seruant, quem Dominus constituet [super familiam?] whom the Lord shall make ruler ouer his household?* But that which is in the Apocalyp, is, ἀνατίς πῶτος ἀδού admits no contradiction, where our Lord himselfe, willeth Sa. Iohn to write vnto the 7. Angeles of the 7. Churches Wherin 3. things are very worthy obseruation: First he calleth them *Angel*, there is their *eminence*, both for dignity and integritie, Secondlie, they had the triall both for prooffe and reproofe of their Cleargie Apoc. 2. 2. *[Thou hast examined them which professe themselves Apostles, and are not]* there is their *pre-eminence* for iurisdiction ouer their brethren. Thirdly the perpetuitie of their place during life: Else what neede that threat, verse 5. *I will remoue thy Candle sticke.* For  
had

Hier ad Helio.

Theodor in  
Philip, 1

Act. 1. 20  
Psal. 109

Hilari in  
Math. 24.

Apoc. 2. 12. 5.

Caluin acknowledgeth as much

had he but stayed a month, or a yeare, the Presbyter-  
ry would haue turned him out of his socket, when  
his turne was expired. But as with M. Beza we be-  
gin so will we conclude all with M. Caluin, who direct  
vs, for the finding out of Church gouernement, ac-  
cording to the diuine Institution, vnto *veterem Ecclesiam*, Instit. lib. 4  
c. 4. Sect. 1  
the ancient Church, wherein we shall see, *Imaginem*  
*quandam a certaine representation thereof*. For howso-  
euer, saith he, the Bishops of that time made some Ca-  
nons exorbitant from Scripture, yet with such cauti-  
on, did they constitute their Discipline, *vt facile vide-*  
*as nihil ferè hac parte habuisse a verbo Dei alienum*: that  
it may easilie appeare nothing therein almost to differ from  
the written word. For this particulare in hand, in the  
next Paragraph, he exemplifieth the forme thereof.  
Out of their number of Presbyters, Pastors and Doctors sect. 2  
in euery city, they chose one to be the chiefe, whome  
they intituled a Bishop (for which he ads a reason) *Ne*  
*ex aequalitate, vt fieri solet, dissidia nascerentur*. And lest  
you should think (as some doe) this Bishop to be but a Cartwr.  
Parson of a congregatiō, he proceedeth to tel vs, that  
euery such citie *attributa erat certa regio*, an whole terri-  
tory or countrie was annexed, the villages whereof set  
their Pastors that fed thē frō the Cathedrall church or  
Colledge of Presbyters whereof the Bishop was chiefe &  
where hee sate. A liuely Idea thereof still remaineth  
with vs in the Churches of the old foundatiō. And this  
maistes way to the parts ensuing, namely, first [Posuit]  
their Cathedral Seat: and secondly [In quo] their Dio-  
cesan iurisdiction. But I feare I haue been too trouble-  
some already, & therefore will here stay my course.



God for his great mercies sake, I grant that  
the words Which have been spoken,  
may turne to his glorie, and to our instru-  
ction in Christ Iesu. To whome  
with the Father, and the  
holy Ghost, etc.



Out of this number, I have chosen  
in every city, the chiefest  
they inhabited, and the chiefest  
And self  
you should  
of a long  
every such city  
very or many  
their Pastor that led the  
Called of  
wrote here. A lively  
with vs in the Church  
males way to the gates  
their Church at 200. and  
certain institution. But I  
some already, & therefore  
I have



